اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا

Quran English Translation and Tafseer

Sayyid Abul Ala Mawdudi

Surah 77 - Al-Mursalat (The Winds Which Are Sent)

سُوْرَةُ الْمُرْسَلٰتِ مَكِّيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allah, the Merciful, the Compassionate)

وَالْمُرْسَلٰتِ عُرْفًا ﴿١﴾

(77:1) By the (winds) sent forth in quick succession,

فَالْعٰصِفٰتِ عَصْفًا ﴿٢﴾

(77:2) which then blow tempestuously

وَّالنّٰشِرٰتِ نَشْرًا ﴿٣﴾

(77:3) and raise (clouds) and scatter them around,

فَالْفٰرِقٰتِ فَرْقًا ﴿٤﴾

(77:4) then winnow them thoroughly,

فَالۡمُلۡقِيٰتِ ذِكۡرًا ۙ﴿۵﴾

(77:5) and then cast (Allah's) remembrance (in people's hearts),

عُذۡرًا اَوۡ نُذۡرًا ۙ﴿۶﴾

(77:6) to serve as an excuse or a warning. (1)

(1) That is, sometimes the failure of winds causes the people to be alarmed at the prospect of a famine, and they turn to Allah to repent of their sins. Sometimes they bring a lot of rain and the people turn to Allah in gratitude, and sometimes their blowing violently causes dread in the hearts and the people turn to Allah from fear of destruction.

اِنَّمَا تُوۡعَدُوۡنَ لَوَاقِعٌ ؕ﴿۷﴾

(77:7) Surely what you are promised (2) shall come to pass. (3)

(2) Another meaning can be: That which you are being threatened with, i.e. the Resurrection and Hereafter.

(3) Here an oath has been sworn by five things on the inevitability of the Resurrection:

(1) Those which are sent forth in succession, or for a good cause.
(2) Those which blow violently and tempestuously.
(3) Those which disperse and scatter.
(4) "those which split and separate;" and
(5) Those which inspire the remembrance. As these words only describe the characteristics and it has not been specified what thing or things they qualify, this has given rise to a difference of opinion among the commentators as to whether these are the qualities of one particular thing or of different things and what the thing or things are? One group of them says that all the five are qualify the winds; the second group says that all the

five imply the angels; the third group says that the first three imply the winds and the remaining two the angels; the fourth says that the first two imply the winds and the other three the angels; another group has opined that the first quality implies the angels of mercy, the second the angels of punishment and the remaining three imply the verses of the Quran.
In our opinion, the first thing worthy of consideration is that when five characteristic have been mentioned continuously in one and the same context and there is no indication to show as to what has been qualified up to a certain point and wherefrom has the qualification of another thing begun, it cannot be correct, on the basis of a baseless conjecture, to understand that in these verses oaths have been sworn by two or three different things. Rather in this case the continuity of the subject by itself requires that the whole passage be regarded as related to the characteristics of one and the same thing. Secondly, wherever in the Quran an oath bas been sworn by a certain thing or things in order to convince the doubters or deniers of an unseen truth, there the oath stands for an argument or reasoning which is meant to tell that the thing or things point to the truth's being right and correct. For this purpose obviously it cannot be correct to present one imperceptible thing as an argument for another imperceptible thing; for, only a perceptible thing can be presented as an argument for an imperceptible thing. Hence in our opinion the correct explanation is that it implies the winds and the explanation of the people who interpret the five things to mean the angels cannot be acceptable, for the angels are as imperceptible as is the occurrence of the Resurrection.

Now, let us consider as to how these different states of winds point to the occurrence of the Resurrection. One of the most important factor which has made animal and vegetable life possible on the earth is the air. The relationship its qualities bear with every kind of life testify that there is an All-Powerful, All-Wise Creator, Who willed to create life on this earth and for this purpose created here a thing whose qualities exactly and precisely correspond to the requirements of the existence of living beings. Then, He did not only wrap up the earth in the air and left it alone, but by His power and wisdom characterized this

air with countless different states, which are being regulated since millions and millions of years in such a way that they cause the change of seasons and weather: sometimes it is close and sometimes a soft breeze blows; sometimes it is hot and sometimes cold; sometimes it brings clouds and sometimes it drives away clouds; sometimes it causes pleasant gusts to blow and sometimes disastrous windstorms; sometimes it brings beneficial rains and sometimes there is drought; in short, there are different kinds of winds which blow in their own time, and every kind serves one or the other purpose. This arrangement is the proof of a dominant Power, for which neither it can be impossible to bring life into existence, nor to obliterate it, nor to re-create it after having annihilated it. Likewise, this arrangement is also a proof of a supreme wisdom about which only a foolish man could think that all this was being done for fun, without any higher object in view. As against this wonderful system man is so helpless that he can neither cause a favorable wind to blow for himself, nor can prevent a disastrous cyclone from blowing on himself. However shameless, obstinate and stubborn he may be, the wind does at one time or another remind him that a Mighty Sovereign is ruling over him, Who can turn this principal means of his life into a cause of blessing for him or into a cause of ruin for him whenever He so likes, and man does not have the power to prevent or avert any of His decisions. (For further explanation, see(E.N. 7 of Surah Al-Jathiyah); (E.Ns 1 to 4 of Surah Adh-Dharuyat).

فَاِذَا النُّجُوْمُ طُمِسَتْ ۸

(77:8) So when the stars are extinguished, [4]

(4) That is, when they lose their light and luster.

وَ اِذَا السَّمَآءُ فُرِجَتْ ۹

(77:9) and the sky is rent asunder, [5]

(5) When the heaven is rent asunder: when the system and discipline of the heavens under which every star and planet is established and moving in its orbit and everything in the universe is adhering to the bounds set for it, is broken.

وَ اِذَا الْجِبَالُ نُسِفَتْ ۱۰

(77:10) and the mountains are blown away,

وَ اِذَا الرُّسُلُ اُقِّتَتْ ۱۱

(77:11) and the appointed time to bring the Messengers together arrives, (then shall the promised event come to pass). [6]

(6) At several places in the Quran it has been stated that when the case of mankind will be presented before Allah on the Day of Resurrection, the Messenger of every nation will be called upon to testify that he had conveyed Allah's messages intact to his people. This will be Allah's first and major argument against the culprits and the wicked people to prove that they were themselves responsible for their wrong attitude and conduct in life, for there had been no negligence on the part of Allah to show guidance and administer warnings . For instance, see (Surah Al-Araf, Ayats 172, 173 and E.Ns 134, 135); (Surah Az-Zumar, Ayat 69 and E.N. 80); (Surah Al-Mulk, Ayat 8 and E.N. 14).

لِاَیِّ یَوْمٍ اُجِّلَتْ ۱۲

(77:12) To which Day has this task been deferred?

لِيَوۡمِ ٱلۡفَصۡلِ ١٣

(77:13) To the Day of Judgement.

وَمَآ أَدۡرَىٰكَ مَا يَوۡمُ ٱلۡفَصۡلِ ١٤

(77:14) What do you know what the Day of Judgement is?

وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ١٥

(77:15) Woe on that Day to those that give the lie to the Truth! (7)

(7) Deniers: those people who took the news of the coming of Resurrection as a lie, and spent their lives in the world under the delusion that the time would never come when they would have to present themselves before their God and render an account of their deeds.

أَلَمۡ نُهۡلِكِ ٱلۡأَوَّلِينَ ١٦

(77:16) Did We not destroy many a nation of the earlier times? (8)

(8) This is an argument from history for the Hereafter, It means: Consider your own history in the world. Whichever nations denied the Hereafter and took this worldly life to be real life and based their moral attitude on the results appearing here regarding them as the criterion of good and evil, ultimately went to their doom without exception. This is a proof of the fact that the Hereafter is a reality overlooking and ignoring which causes the same kind of harm to a person which is caused when he chooses to close his eyes to the hard facts of life." (For further explanation, see (E.N. 12 of Yunus), (E.N. 86 of An-Naml), (E.N. 8 of Ar- Rum), (E.N. 25 of Saba).

ثُمَّ نُتۡبِعُهُمُ ٱلۡأٓخِرِينَ ١٧

(77:17) And We shall cause those of later times [9] to follow them.

(9) That is, this is a permanent law with Us. Just as denial of the Hereafter has proved disastrous for the nations of the past so it will always prove disastrous also for the nations of the future. No nation has been an exception to it before nor will any be so in the future.

كَذَٰلِكَ نَفۡعَلُ بِٱلۡمُجۡرِمِينَ ١٨

(77:18) Thus do We deal with the guilty.

وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ١٩

(77:19) Woe on that Day to those that give the lie to the Truth! [10]

(10) This sentence in the present context means: The fate they have met or will meet in the world, is not their real punishment; their real doom will descend on them on the Day of Decision. The punishment here is only in the nature of a person's being arrested when he commits one crime after the other fearlessly and is not inclined to mend and change his ways. The court where his case is to be decided and he is to be punished for all his misdeeds, will not be established in this world but in the Hereafter, and that indeed will be the real day of his ruin and disaster. (For further explanation, (see E.Ns 5, 6 of Surah Al-Araf); (E.N. 105 of Surah Hud).

أَلَمۡ نَخۡلُقكُّم مِّن مَّآءٖ مَّهِينٖ ٢٠

(77:20) Did We not create you of a mean fluid,

فَجَعَلۡنَٰهُ فِي قَرَارٖ مَّكِينٍ ٢١

(77:21) which We then placed in a secure repository [11]

(11) A secure place: The mother’s womb in which the child is so firmly lodged as soon as it has been conceived and where such arrangements are made for its security and nourishment that abortion cannot take place unless there is a disaster, and even for artificial abortion extraordinary devices have to be adopted, which are both risky and harmful in spite of modern developments in medical science.

اِلٰى قَدَرٍ مَّ عۡلُوۡمٍ ﴿۲۲﴾

(77:22) until an appointed time? (12)

(12) The words qadar im-malum do not only mean that the term is appointed and fixed but they also contain the sense that it is known to Allah alone. About child, no one knows by any means how many months, days, hours, minutes and seconds it will remain in the mothers womb and what will be its exact and precise time of birth. Allah alone has fixed a specific term for every child and He alone knows it.

فَقَدَرۡنَا ۟ فَنِعۡمَ الۡقٰدِرُوۡنَ ﴿۲۳﴾

(77:23) See that We had the power to do so. Great indeed is Our power to do what We will. (13)

(13) This is an express argument for the possibility of the life-after-death What is meant to be said is: When We had the power to shape and develop you into a perfect and complete man from an insignificant sperm-drop, how shall We be helpless to re-create you in some other way? Our this creation in consequence of which you exist as a living being, is a proof that We are excellent Possessors of power; We cannot be so helpless as to be unable to re-create you after having created you in the first instance.

وَ يۡلٌ يَّوۡمَئِذٍ لِّلۡمُكَذِّبِيۡنَ ﴿۲۴﴾

(77:24) Woe on that Day to those that give the lie to the Truth! (14)

(14) This sentence here gives the meaning that in spite of the express argument for the possibility of life-after-death, the people who are denying it, may mock it as they may and look down upon its believers as people of antiquated ideas and whims, but when the Day comes which they are denying today, they will themselves know that it is a day of their own ruin and disaster.

اَلَمۡ نَجۡعَلِ الۡاَرۡضَ كِفَاتًا ﴿۲۵﴾

(77:25) Did We not make the earth a receptacle,

اَحۡيَآءً وَّ اَمۡوَاتًا ﴿۲۶﴾

(77:26) for the living and the dead,

وَّ جَعَلۡنَا فِيۡهَا رَوَاسِىَ شٰمِخٰتٍ وَّ اَسۡقَيۡنٰكُمۡ مَّآءً فُرَاتًا ؕ ﴿۲۷﴾

(77:27) and did We not firmly fix towering mountains on it and give you sweet water to drink? (15)

(15) This is yet another argument for the possibility and reasonableness of the Hereafter. It is this very earth which since millions and millions of years has been sustaining and providing for countless different kinds of creatures. Every kind of vegetation and every kind of animal and man are living on it. To meet the requirements of all unmeasurable treasures of provisions of different kinds are coming out of its belly. Then it is on this very earth that countless members of all kinds of creatures die every day, but there exists a wonderful arrangement in that the dead bodies of all creatures are deposited in the same earth, and it again becomes ready for sustaining life and providing home to the new members of every species. This earth has not been shaped like a smooth-surfaced ball either, but here and there on it there have been set high mountains and mountain-ranges, which

play an important role in causing the change of seasons and rainfall, the birth of rivers, creation of fertile valleys, growth of trees which supply timber, and provisions of a variety of minerals and stones. Then in the interior of this very earth, sweet water has been stored and on its surface rivers of sweet water have been arranged and also from the saline waters of the sea vapors of pure water are raised and caused to fall as rain from the sky. Is not all this an argument to prove that an All- Powerful Sovereign has created all this and He is not only All-Powerful but All-Knowing and All-Wise as well? Now, if this earth has been thus equipped and provisioned only by His power and wisdom, why should an intelligent man find it difficult to understand that the same Sovereign by His power can wind up this world and create another world on a new pattern, and the demand of His wisdom is that he should create another world after it so that He may call man to account for the deeds he has done in this world?

وَيۡلٌ يَّوۡمَئِذٍ لِّلۡمُكَذِّبِيۡنَ ﴿۲۸﴾

(77:28) Woe on that Day to those that give the lie to the Truth! (16)

(16) Here, this sentence signifies that the people who deny the coming of the Hereafter and regard it as impossible and irrational in spite of seeing these manifest signs of Allah’s power and wisdom, may remain lost in their vain imaginations if they so like. But the day when all this takes place against their expectations, they will realize that they have earned ruin on account of their own folly.

اِنۡطَلِقُوۡۤا اِلٰى مَا كُنۡتُمۡ بِهٖ تُكَذِّبُوۡنَ ﴿۲۹﴾

(77:29) Proceed (17) now towards that which you were wont to deny as false;

(17) After giving proofs of the coming of the Hereafter, now it is being stated how the deniers will be dealt with when it has actually taken place.

اِ نۡطَلِقُوۡۤا اِلٰی ظِلٍّ ذِیۡ ثَلٰثِ شُعَبٍ ﴿۳۰﴾

(77:30) proceed towards the three-pronged shadow, (18)

(18) Shadow: Shadow of smoke; three columns: Because when a big smoke arises, it is divided into several parts at the top.

لَّا ظَلِیۡلٍ وَّ لَا یُغۡنِیۡ مِنَ اللَّہَبِ ﴿۳۱﴾

(77:31) which neither provides (cooling) shade nor protection against the flames;

اِنَّہَا تَرۡمِیۡ بِشَرَرٍ کَالۡقَصۡرِ ﴿۳۲﴾

(77:32) it indeed throws up sparks like castles,

كَاَنَّهٗ جِمٰلَتٌ صُفْرٌ ﴿٣٣﴾

(77:33) which seem as though they are yellow-colored camels. [19]

(19) That is, each spark will be like a castle, and when these huge sparks will rise and burst and fly about in all directions it will seem as though they were yellow camels running and jumping about ceaselessly.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٣٤﴾

(77:34) Woe on that Day to those that give the lie to the Truth!

هٰذَا يَوْمُ لَا يَنْطِقُوْنَ ﴿٣٥﴾

(77:35) That will be the Day on which they will not (be able to) utter a word,

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُوْنَ ﴿٣٦﴾

(77:36) nor will they be allowed to proffer excuses. [20]

(20) This will be their ultimate state at the time they will be entering Hell. Before this in the plain of Resurrection they will be offering all sorts of excuses, blaming others for their errors and proving their own selves to be innocent, abusing their leaders and guides who led them astray; so much so that some of them will even disown their crimes shamelessly, as has been stated at several places in the Quran. But when their being criminals will have been established by every kind of evidence, and when their own hands and feet and limbs will have borne witness against them to prove their guilt fully, and when after fulfilling all requirements of justice rightly and truly, the sentence will be passed on them, they will be dumbfounded and no room will be left for them to offer any excuse. To refuse an opportunity or permission to offer an excuse, does not mean that judgment will be passed against them without giving them a chance for self

defense, but it means that their guilt and crime will be proved to the fullest and they will not be able to offer any excuse after it.

وَيۡلٌ يَّوۡمَئِذٍ لِّلۡمُكَذِّبِيۡنَ ﴿۳۷﴾

(77:37) Woe on that Day to those that give the lie to the Truth!

هٰذَا يَوۡمُ الۡفَصۡلِ ۚ جَمَعۡنٰكُمۡ وَالۡاَوَّلِيۡنَ ﴿۳۸﴾

(77:38) That is the Day of Judgement on which We have assembled you as well as all those who went before you.

فَاِنۡ كَانَ لَكُمۡ كَيۡدٌ فَكِيۡدُوۡنِ ﴿۳۹﴾

(77:39) So if you have any ploy, try it against Me! (21)

(21) That is, in the world you used every kind of deception and trick in self-interest. Now, if you have any trick to escape My punishment, you may use it to defeat Me and My plan.

وَ يۡلٌ يَّوۡمَئِذٍ لِّلۡمُكَذِّبِيۡنَ ﴿۴۰﴾

(77:40) Woe on that Day to those that give the lie to the Truth!

اِنَّ الۡمُتَّقِيۡنَ فِىۡ ظِلٰلٍ وَّ عُيُوۡنٍ ﴿۴۱﴾

(77:41) Behold, today the God-fearing (22) will be amidst shades and springs,

(22) As this world has been used here in contrast to the deniers; the righteous here implies the people who refrained from denying the Hereafter and accepted it and passed their life in the world with the belief that in the Hereafter they would have to render an account of their word and deed and their conduct and character.

وَّ فَوَاكِهَ مِمَّا يَشۡتَهُوۡنَ ؕ ﴿۴۲﴾

(77:42) and the fruits that they desire (will be ready at hand).

كُلُوۡا وَ اشۡرَبُوۡا هَنِيۡٓـًٔا بِمَا كُنۡتُمۡ تَعۡمَلُوۡنَ ﴿۴۳﴾

(77:43) Eat and drink and may every joy attend you as a reward for your deeds.

اِنَّا كَذٰلِكَ نَجۡزِى الۡمُحۡسِنِيۡنَ ﴿۴۴﴾

(77:44) Thus do We reward those that do good.

وَ يۡلٌ يَّوۡمَئِذٍ لِّلۡمُكَذِّبِيۡنَ ﴿۴۵﴾

(77:45) Woe on that Day to those that give the lie to the Truth! (23)

(23) Here this sentence means that one of their afflictions. as mentioned above, will be that they will be standing as culprits in the plain of Resurrection. Their crimes will have been proved

and established openly and they will not be in a position even to open their mouths to put forward a plea in self defense, and shall ultimately become fuel of Hell. Their other affliction, and by far the worse will be that they will see the same believers enjoying themselves in Paradise, whom they had been opposing and resisting and mocking throughout their lives as foolish, narrow-minded, mean and old fashioned people.

كُلُوا وَ تَمَتَّعُوا قَلِيلًا اِنَّكُمْ مُجْرِمُونَ ﴿٤٦﴾

(77:46) Eat (24) and enjoy yourselves for a while. (25) Surely you are evil-doers.

(24) In conclusion, these words are being addressed not only to the disbelievers of Makkah but to all disbelievers of the world.

(25) For a while: In their brief life of the world.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٧﴾

(77:47) Woe on that Day to those that give the lie to the Truth!

وَ اِذَا قِيْلَ لَهُمُ ارْكَعُوْا لَا يَرْكَعُوْنَ ﴿٤٨﴾

(77:48) When it is said to them: “Bow down (before Allah),” they do not bow down. (26)

(26) Bowing before Allah: does not only imply worshipping Him but also means believing in the Messenger (peace be upon him) sent by Allah and in the Book revealed by Him and following and obeying His commands.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٩﴾

(77:49) Woe on that Day to those that give the lie to the Truth!

فَبِاَيِّ حَدِيْثٍ بَعْدَهٗ يُؤْمِنُوْنَ ﴿٥٠﴾

(77:50) In what discourse after this (Qur'an) will they, then, believe? (27)

(27) That is, the greatest message that could distinguish the truth from falsehood for man and show him right guidance, has been sent down in the shape of the Quran. If a person does not believe even after reading it or hearing it read, what else after this can show him the correct guidance?